

THE
CAMBRO-BRITON.

MARCH, 1821.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. *CICERO de Legibus.*

THE TRIADS.—No. XVII.

TRIADS OF THE ISLE OF BRITAIN*.

LXXVI. THE three Strong Crutched Ones of the Isle of Britain : Rhineri, the son of Tangwn ; and Tinwaed Vaglog [the Crutched ;] and Pryderi, the son of Doler, of Deivr and Brynaich.

[Triad XXI of the first series agrees with the above in one reading, excepting that Pryderi and Doler are called Pryder and Dolor ; but in another reading the three are thus named :—Rhiveri, Dinawc, and Pryder : and the Triad is not in the second series.—The exploits, by which these cripples became distinguished, so as to have their names recorded, are not known.]

LXXVII. The three Grave-slaughtering Ones of the Isle of Britain : Selyv, the son of Cynan Garwyn ; and Aväon, the son Taliesin ; and Gwallawg, the son of Llenawg : that is, they were called grave-slaughtering ones, for having avenged their wrongs from their graves.

[Triads LXV of the first and XXX of the second series agree with the above text.—But we are left in the dark as to what the wrongs therein mentioned were, or how they were avenged. The names of Aväon and Gwallawg have before appeared in former Triads † ; and the history of Selyv ab Cynan is not now known.]

LXXVIII. The three Golden Corpses of the Isle of Britain : Madawg, the son of Brwyn ; Ceugant Beillawg ; and Rhuvawn the Splendid, the son of Gwyddno Garanhir : that is, they were so called because their weight of gold was given for having them delivered from the hands of those who slew them.

[Triad LXVIII of the first series and XXXIX of the second only record the names, without the explanation why they were so de-

* Arch. of Wales, vol. ii. pp. 60, 61. Tr. 75—81.

† See No. 18, pp. 242 and 244.

nominated : and in the first series the second name is Ceugan, or Cyngain, Peilliawt.—The histories of Madawg and Ceugant are lost ; and the name of Rhuvawn, or Rhuawn, has appeared in a former Triad *, where he is called the son of Dewrarth Wledig, and not of Gwyddno.]

LXXIX. The three Froward Ones of the Isle of Britain ; Eiddilig the Dwarf ; and Trystan, the son of Tallwch : and Gweirwerydd the Great : and there was nothing that could divert them from their purposes.

[Triad LXXXVIII of the first series records only the names, without the illustration, thus—Eiddilig Gôr, and Gwair Gwryd Vawr, and Trystan. This Triad is not in the second series.—The name of Eiddilig Gôr has appeared before, in Triad LIV ; and more will be made known of him in a succeeding Triad, as one of the three magicians of Britain. Some account of Trystan also has been already given in a former Triad †. Gweirwerydd, here mentioned, was the son of the celebrated Cynvelyn, or Cuno-belinus.]

INSTITUTIONAL TRIADS ‡.

1. The three first Institutional Bards of Britain were Plenydd, Alawn, and Gwron §.

2. The three reasons, why the Bards are entitled “Bards according to the rights and institutes of the Bards of the Isle of Britain :”—first, because Bardism originated in Britain ; secondly, because pure Bardism was never well understood in any other country ; thirdly, because pure Bardism can never be maintained but by means of the Institutes and Conventional Voice of the Bards of the Isle of Britain. For these reasons Bards, of what-

* Vol. 1, p. 204.

† No. 18, p. 241.

‡ These Triads are copied, with a few occasional variations of diction, from the small collection at the end of Mr. Edward Williams’s “Lyric and Pastoral Poems,” published in 1794. Mr. Williams gives the originals also, but does not state upon what authority : it may be presumed, however, that he would not have ventured to make them public, without being convinced of their genuineness, as memorials of the singular system of Bardism, or, as it is more generally called, Druidism, which anciently prevailed in this island. It should be mentioned, that the leading maxims only of the Bardic Institution are supposed to be comprised in these Triads.—ED.

§ These three persons are recorded also in the Historical Triads, as the “three primary Bards of the Isle of Britain.” See CAMBRO-BRITON, No. 16, p. 145.—ED.

ever country they may be, are entitled "Bards according to the rights and institutes of the Bards of the Isle of Britain."

3. The three memorials of the Bards of the Isle of Britain : memorial of song, memorial of Bardic Voice Conventional, and the memorial of established usage.

4. The three sorts of Bards of the Isle of Britain : Primitive Bards, instituted before Christianity,—and, since Christianity, the Bards of Beli, and the Bards Dissentient.

5. The three Orders of Primitive Bards : the Presiding Bard, or Primitive Bard positive, according to the rights, voice, and usage of the Bardic Conventions, whose office it is to superintend and regulate ; the Ovate, according to poetical genius, exertion, and contingency, whose function it is to act from the impulse of poetical inspiration ; and the Druid, according to the reason, nature, and necessity of things, whose office it is to instruct.

6. The three primary privileges of the Bards of the Isle of Britain :—maintenance wherever they go,—that no naked weapon be borne in their presence,—and that their testimony be preferred to that of all others.

7. The three ultimate objects of Bardism :—to reform morals and customs,—to secure peace,—and to praise every thing good and excellent.

8. The three things forbidden to a Bard :—immorality, satire, and the bearing of arms*.

9. The three modes of instruction used by the Bards of the Isle of Britain : the instruction of voice, song, and usage, by means of convention.

10. The three delights of the Bards of the Isle of Britain : the prosperity of science, the reformation of manners, and the triumph of peace over devastation and pillage.

11. The three splendid honours of the Bards of the Isle of Britain : the triumph of learning over ignorance,—the triumph of reason over irrationality,—and the triumph of peace over depredation and plunder.

12. The three attributes of the Bards of the Isle of Britain : to make truth manifest and to diffuse the knowledge of it,—to perpetuate the praise of all that is good and excellent,—and to prevail with peace over disorder and violence.

13. The three necessary, but reluctant, duties, of the Bards of

* The words in the original are "dwyn anfawl, dwyn anfoes, a dwyn arfau."—ED.

the Isle of Britain : secrecy for the sake of peace and the public good,—invective lamentation demanded by justice,—and the unsheathing of the sword against the lawless and the depredatory.

14. Three things that cannot be controverted: the usage, song, and voice of the Bardic convention.

15. Three things, that the Bards ought most to maintain: the Welsh language*, primitive Bardism, and the remembrance of all, that is good and excellent.

16. Three things, without which no one can be a Bard: a poetical genius,—a knowlege of the Bardic mysteries,—and good manners.

17. The three prohibitory ordinances of the bard:—to avoid sloth as being a man of exertion; to avoid contention as being a man of peace; and to avoid folly as being a man of discretion.

18. Three nations, that corrupted what they retained of British Bardism, by mixing with it heterogeneous principles, and whereby they lost it: the Irish, the Cymry of Armorica, and the Germans†.

TRIADS OF WISDOM‡.

141. The three priorities of the understanding: affection, principle, and object.

142. The three priorities of power: intention, exertion, and order.

143. The three priorities of knowlege: sensation, understanding, and will.

144. The three priorities of derived existence: substance, quality, and motion.

145. The three priorities of being, which are the three necessities of Deity: that is to say, strength, knowlege, and love; and from the union of the three are being and existence.

146. The three necessities of the being of God: essence, life, and motion; and from these are all substance, life, and motion, derived by inchoation; that is, from God and his essences are all things.

* Mr. Edw. Williams here uses the expression "Cimbric language," which may, originally, have been the proper translation of Cymraeg; the modern acceptance of the word, however, is as above given.—ED.

† The original names are "Gwyddelod, Cymry Llydaw, and Ellmyn." Gwyddelod is applicable to the Scotch as well as the Irish.—ED.

‡ Arch. of Wales, vol. iii, p. 214.

147. The three necessities of life : activity, consciousness, and motion.

148. Three things that ought to be rightly understood in every art : divisions, subdivisions, and indivisibilities ; and without understanding and knowing them rightly there can be neither learning nor arrangement as to any art whatever.

149. From three things shall prosperity and blessing be obtained : the respect of a lord proprietor, the respect of a worshipper or priest of faith, and the respect of a bard regularly initiated.

150. From three things shall the blessing of God be obtained : the blessing of father and mother, the blessing of the sick and infirm, and the blessing of a necessitous stranger.

151. The three universalities of knowlege, and there can be no true knowledge where they are not possessed : peace, truth, and order ; and these three produce equity ; and thence sciences instead of impostures.

152. The three foundations of wisdom : youth to learn, memory to preserve what is learned, and understanding to practise rightly the sciences that have been learned, and the arranging of them for the benefit and honour of such as shall know them *.

THE WISDOM OF CATWG.

THE BARDIC DISCOURSE OF CATWG†.

Do good once, thou wilt do it the second time from shame, and the third time from good will, and the fourth time from love ; and after there come love for it, thou wilt ever do it ; for there can be no end to habitual love : there is nothing that will not perish excepting love.

Whoever acquires a good word once will wish to preserve and maintain it ; if he gets it the second time, he will rejoice on

* To this collection of the "Triads of Wisdom" is subjoined the following notice :—

"*Thus end so many of the Triads of Wisdom as I obtained from the book of Thomas Lewis of Llechau.*" "THOMAS AB IVAN, of Tre Bryn, 1680."

The Archaiology contains three other copies of Triads under the same title, as well as several collections under different denominations, some of which are of considerable antiquity. It is intended to make selections from these.—ED.

† Arch. of Wales, vol. iii. p. 90.

account thereof; if he gets it the third time, he will love it; and, from loving it, he will strengthen himself in whatever deserves it: and, strong from love, he is strong eternally.

Shouldest thou desire to divert a person from his fault, bestow on him a good word again and again; for a man will be better by being commended, he will become worse by being censured. He, that loves what pleases him in one thing, will seek it in another; he, that obtains what pleases him in any thing, whatever it be, will keep it as long as possible: for a man will seek what may please him; because life is nothing without pleasure; and to every one what pleases him is congenial.

He that is called discreet will endeavour to be discreet; and, if he endeavour, he will succeed; and by succeeding he will desire, and by desiring he will love; and by loving he will become fortified therein.

He that is judged discreet will endeavour to be discreet; from endeavouring comes fruition; from fruition hope; from hope a re-endeavouring; from a re-endeavouring comes knowlege; from knowlege general success: and there will be no want of power and success, where they are approached by hope, knowlege, and exertion.

Wherever it may be desired to instil good, let the person be commended; commendation will rouse consideration; consideration will produce knowlege; knowlege will cause love; love will cause exertion; exertion will cause success; success will bring joy; joy will approach towards a re-possession; re-possession will recur to the paths of possession: and in the same sense as this is the old proverbial saying.—

There can be no good without power:

There can be no power without impulse:

There can be no impulse but from love:

There is no love without praise:

There is no praise but from God.

Praise will accomplish three things; that is to say,—

Make hope powerful;

The sense inventive;

And the labour easy.

From this let it be observed how a teacher should proceed towards his object, in the teaching and showing of goodly sciences, of all truth, and excellence, and of every kind and appearance of goodness: that is, he ought —

1. To shew the kind and quality :
2. To commend goodness :
3. To excite love :
4. To fortify hope :
5. To make the advantage manifest :
6. To devise the means :
7. To enrich the understanding :
8. To support knowlege :
9. To demonstrate what is just and unjust :
10. To lead consideration :
11. To ease labour :
12. To strengthen truth :
13. To expose deceit :
14. To comprehend his sufficiency and means in these things :
15. And that what he may impose on another be in every way agreeable.

THE LAWS OF HYWEL DDA.

[Continued from page 256.]

LAWS OF THE COURT.

Satisfaction for Insult, &c..*

THE satisfaction for the insult and murder of the Domestic Chaplain, Steward of the Household, Judge of the Palace, Falconer, Chief Groom, Domestic Bard†, Page of the Chamber are the same, and so is their heriot‡; and their daughters are of equal rank.

In satisfaction for their insult shall be paid nine cows and nine score of money§.

In satisfaction for their murder shall be paid nine hundred and nine cows, with three advancements.

A pound is the heriot of each of them.

* The provisions under this head, which follow one another very immethodically in the original MS, are here arranged according to the order of the list of Officers in the last Number. In the W. S. M. they are attached to the explanation of the particular offices.—ED.

† In the original the word is *Pencerdd*, which seems to be a mistake for *Bardd Teulu*, as the *Pencerdd*, or Chief of Song, was not one of the twenty-four Officers.—ED.

‡ The word, here translated *heriot*, is *ebediw*, which implied a pecuniary fine payable to the lord from the property of a vassal, on his death.—ED.

§ Nine score of silver; the sum of so many pence is implied.

A pound is the maiden fee* of their daughters, three pounds their covert fee†, and their jointure‡ seven pounds.

As to the satisfaction for insult of every one of the other Officers, except the Master of the Household, (who, though reckoned amongst the Officers, is not of the same rank,) their satisfaction shall be six cows, and six score pence §.

In satisfaction for their murder shall be paid six score and six cows, with six advancements.

For their heriot shall be paid six score pence ||.

The maiden fee of their daughters is six score pence, their covert fee a pound and a half, and their jointure three pounds.

Whoever kills a man, let him pay the satisfaction for his insult first, and then for his murder.

There shall not be an advancement upon the satisfaction for insult of any one.

Lodgings of the Officers ¶.

The lodging of the Master of the Household shall be in the

* The original is *goby*, a reward, otherwise called *amoby* and *amobrwy*. This fee was paid to the lord on the marriage of a maid, on account of his being the legal conservator of her chastity, and not in lieu of any right he had to take it away, as some have idly advanced. [Such is the note in the Cambrian Register, and, as the *amobr*, or maiden fee, was payable to the father of the girl as well as to the lord, the opinion, expressed in it, is most probably correct. In Scotland, however, the feudal claims of the sovereign anciently extended even to the virginity of his female vassals; and it has been supposed, that, before the conversion of the Britons to Christianity, a similar custom was common throughout the island. In the time of Hywel, however, the fact may have been as above surmised: and it is stated, that the vestiges of this ancient practice are to be traced in the manors of Bualt and Dinevor, where a fine is still payable to the lords by the tenants, on the marriage of their daughters. In Scotland, too, a pecuniary tribute, in commutation for the feudal right above alluded to, is yet in force, and is called *marceta mulierum*.—ED.]

† *Cowyll*, the original word, means a covering or veil; but here it is a customary gift conferred by a husband on a wife, the morning after marriage, and seems to be the same as the *morgengabe* of the Germans.

‡ The Welsh word is *agweddi*, which means, literally, consociation, formed, in all probability, from *gwedd*, a yoke.—ED.

§ In the original "six score of silver."

|| The same.

¶ There is no separate chapter for the lodgings in the W. S. M., but they are included in the other arrangements of each particular office. [The same alteration in the arrangement of the regulations under this head has been made, as was alluded to in the first note.—ED.]

largest house in the town ; for around him shall be the lodgings of all the family, so that they may be ready on every exigency of the King.

The lodging of the Domestic Chaplain and the scholars with him shall be in the Chapter-house.

The lodging of the Steward of the Household and the Officers with him is in the house next to the palace.

The lodging of the Judge of the Palace shall be in the King's chamber or in the hall ; and the pillow, whereon the King shall sit through the day, shall be under his head at night.

The lodging of the Falconer is in the King's barn ; for the hawks have an aversion to smoke.

The lodging of the Chief Groom shall be in the house next to the barn, and the grooms with him ; for he distributes the rations of provender.

The lodging of the Chief Huntsman and all the huntsmen with him is in the kiln-house.

The lodging of the Queen's Chaplain is in the sexton's house*.

The Domestic Bard and the Physician shall reside in the lodging of the Master of the Household.

The lodging of the Door-keeper of the Hall and of the Door-keeper of the Chamber is the Porter's house.

The bed of the Page of the Chamber and of the Chambermaid shall be in the King's apartment.

Master of the Household †.

The Master of the Household shall have an allowance in his lodging : three dishes and three horns of liquor from the palace.

* In the Cambrian Register the translation is "clerk's house"; but the original words, "ty y clochydd," seem more properly to refer to the sexton, unless the two situations were united.—ED.

† The following arrangement of places precedes the description of the different offices in the W. S. M.—There are fourteen officers in the court ; four of them below the nave, and ten above. The King is the first, who ought to sit next to the pillars ; next to him is the chancellor ; then the (noble) guest ; then the heir apparent ; then the head falconer ; the foot-holder on the opposite side of the dish to the King ; then the physician close to the pillar, on the opposite side of the fire ; next to the other pillars is the place of the domestic chaplain to say grace at meat ; then the crier occupies the pillar above him ; next to him the judge of the palace ; next to him the chief bard ; and the smith of the court on the end of the form, before the knees of the chap-

He shall have a present * every year, namely three pounds, from the King. Of the spoil the Master of the Household †, if he be with the household at the time, shall have the portions of two, and he shall choose his beast out of the King's third.

If any shall commit trespass below the Pillars ‡, and the Master of the Household shall detect him, he shall have a third of the fine and compensation of such person. If he shall also seize him above the Pillars before the Steward of the Household, he shall have a third.

The Master of the Household must be a son, or a nephew, or a brother §.

A horn of mead shall be presented to him by the Queen at every banquet.

If the King suffer any one of the family to remain down below

lain. The master of the household should sit at the lower end of the hall with his left hand towards the front door, having whomsoever he pleases of the family with him, and the rest on the other side of the door; the domestic bard sits on the other hand of the master of the household; then the chief groom, having the pillars between him and the King; and next the chief huntsman, having the pillar between him and the chaplain.

* The original word is *cyfarwys*, with respect to which see a note in the last Number, p. 274.—ED.

† [The following note on this word, which occurs in the Cambrian Register, may appear somewhat at variance with the one inserted in the last Number, p. 250. However, the discrepancies between the two are not, perhaps, irreconcilable.—ED.]—*Penteulu* is, literally, the head of the family. He seems to have been considered as a president, or prefect, of the court; therefore, some writers have called him Mayor of the Palace. Politically considered, he was much the same in consequence as the person called, in Scotland, Chief of the Clan. According to the ancient constitution of Wales, the whole community was divided into families; and each family had a *Penteulu*, to whom every individual to the ninth degree of consanguinity was attached. A correct register of relationship to the ninth degree was absolutely necessary to every person; for it was in reality his title-deed, by which he held his property and his rank in the country. Hence the origin of the Welsh pedigrees, at first a matter of necessity, and which, in latter times, came to be deemed a point of honour.

‡ The pillars divided the hall into two sections; the upper one being allotted to persons of the first rank, and the lower to the inferior officers.

§ Or a person of a rank eligible to be the Patron of the Family [Master of the Household]. The son of a freeholder cannot be a Patron of the Family, because it is necessary, that his rank should be derived from the King, which is not the case with a freeholder. Therefore the people of North Wales consider the Patron of the Family amongst the twenty-four Officers merely, and below the Steward of the Household.—W. S. M.

the fire-place, let the Master of the Household invite such person to himself.

The Master of the Household shall sit at the top of the hall, and the family around him: let him take the elder on his right hand, and, upon his left, whom he thinks proper.

He shall be furnished with a horse in attendance from the king; and the horse shall have two rations of provender*.

Domestic Chaplain.

Whoever shall insult, or shall prosecute a claim against, the Chaplain, let him first submit to the law of the Council†: let him pay, in satisfaction for insult, twelve cows. The Chaplain shall have a third of what is awarded him, and the two remaining shares go to the King.

The Domestic Chaplain is entitled to the garment in which the King shall do penance at Lent, and that in time for Easter.

The Domestic Chaplain shall have the offering of the house-

* Additions from the W. S. M.—The price on the Master of the Household is one third of that of the King. The satisfaction for his insult is one third of that for the King without the gold. He ought to give the harp into the hands of the bard on the three great festivals. He is to have the next dish after the King in point of honour at court. He claims the King's garment at the three great festivals. He has his horses, dogs, hawks, and arms from the King. His dogs and hawks are of the same value as those of the King. He has twenty pence out of every pound received by the King from causes respecting land. He has twenty pence from every person of the family the first year he rides on horseback. When there is a call for the family to go to ravage a country or on any other enterprize, he may select whom he pleases, and he must be obeyed. He has a right to support the honour of the hall, though the King be not there, and the officers are to attend on him like the King. No one of the family has a right to dispose of any garment without his leave. He is to precede the family at all times; and nothing should be done without his advice. He is to have a song from the Domestic Bard when he chooses. The King shall appoint him a circuit, when the family separate at Christmas into the three classes of the old, the middle aged, and the young. He shall be with each of these alternately. To whatever class he attaches himself on the circuit, he must be attended by officers, and a porter, cook, and purveyor of victuals. When the circuit is at an end, he returns to the King, and dwells with him to the end of the year, without going any where except on mere errands.

† The original is *sened*, translated in the Cambrian Register a *senate*:—it does not appear, however, that a senate, in the popular sense of the term, was ever known to Wales. What the particular nature of the council, here alluded to, was, it may not now be very easy to ascertain.—ED.

hold, and the offering of such as shall accept an offering from the King at the three principal festivals. He shall have the Queen's offering at all times.

He shall have a dish of meat, as an allowance from the palace, and a horn of mead and a horse in attendance from the King, and the third of all the King's tithes.

And the Domestic Chaplain is one of the three indispensable persons with the King: he is one of the three persons, who shall support the honour of the court in the King's absence*.

Steward of the Household.

The Steward of the Household is entitled to the garment of the Master of the Household at each of the three principal festivals; and the Domestic Bard shall have the garment of the Steward of the Household; and the Porter shall have the garment of the Domestic Bard.

The Steward of the Household shall have the skin of a stag from the huntsman, from the middle of February to the middle of May, whenever he may demand it.

From the time, that the Steward of the Household shall enter into the palace, every thing with respect to meat and drink shall be according to his orders.

He shall shew every one his proper place in the hall.

To him belongs the arrangement of the lodgings.

He shall have a horse in attendance from the King: and the horse shall have two rations of provender.

His land is free.

He shall have a beast out of every spoil from the family.

The Steward of the Household is entitled to the maiden fee of every land-steward†.

He shall have twenty-four pence from every victualling officer, when an office is conferred on them.

To him belongs the distribution of the feast-money‡.

* The other two, as we find from the sequel, were the Steward of the Household and the Judge of the Palace.—ED.

† *Maer y Biswail*, the original term, is, literally, the steward of the cow dung, steward of the cow lair, or steward of the clod. He was, probably, the land-steward, or bailiff. [For some account of this officer's duties see CAMBRO-BRITON, No. 16, p. 153. in the note.—ED.]

‡ Money given by guests, vales, or gift-money. [Dr. Davies considers the original words, *arian y gwestfau*, to apply to the money, which the people

To him belongs the approving of the liquors of the palace.

To the Steward of the Househould belongs the third part of the fine and compensation of the purveyors of meat and drink,—namely, the butler, cook, and victualling officers of the palace.

From the time, when the Steward of the Household, standing in the court, shall proclaim the protection of God, and the protection of the King and Queen, and of their nobles, let no one violate their peace nor their protection, whether in the court or out of the court; and whoever shall break it shall have no protection, neither in court nor out of it, except in the church and church-yard.

The Steward of the Household shall be the general distributor to the twenty-four officers of the court.

He shall receive two shares of the feast-money, and two shares of the skins of the cattle, that shall be slaughtered in the kitchen.

Out of every office of the court, when conferred by the King, the Steward of the Household is entitled to a fee, except the principal offices.

He shall have the skin of a stag from the Chief Huntsman in Autumn, and out of it shall be made cases to keep the cups and horns of the king. This shall be before the skins are divided between the King and the huntsmen.

The Steward of the Household receives two shares of the grooms' silver*.

The Steward of the Household is to set a dish before the King, and one above him, and another below him, on the three principal festivals.

The Steward of the Household shall have the length of his finger of the ale from off the lees, and of the bragot† as far as the middle joint, and of the mead the length of the extreme joint.

If any one shall commit trespass at the entrance of the hall, and the Steward of the Household shall apprehend him according to law, he shall have the third of the fine and compensation. If he shall take him below the pillars, before the Master of the Household, he shall have a third.

paid the prince in commutation for the entertainment, they were bound to afford to him and his retinue while on a journey. Wotton, too, understands the term in a similar sense.—ED.]

* Probably, vales, or presents from visitors.

† A drink composed of the wort of ale and mead spiced.—ED.

The Steward of the Household is to take care of the King's share of the spoil; and, if a division shall be made, let him take an ox or a cow.

The Steward of the Household is, on every occasion, to swear instead of the king.

The Steward of the Household is one of the three persons, who shall support the dignity of the court in the King's absence*.

Judge of the Palace.

The privilege of the Judge of the Palace exempts him, when he obtains a horse from the King, from paying the Chief Groom's money.

The Judge of the Palace shall take one man's share of the mortuary money.

He shall administer justice gratuitously in every judgment, which shall appertain to the court.

It belongs to him to distinguish the privileges and duties of all the officers of the court.

He shall have twenty-four pence from the person, whose privilege and duty he shall explain.

When the Justiciary† receives a law-fee, the Judge of the Palace shall have two shares.

The share of two men shall be given to the Judge of the Palace from what the family shall make‡, before he comes from his lodging.

* Additions from the W. S. M.—The Steward of the Household shall have ten pence out of every pound coming to the King from causes respecting landed property. He ought to serve six persons with meat and a seventh with liquor, namely, the king, and his elder, his guest, his heir, his falconer, and foot-holder with meat, and his chief groom with liquor. He ought to divide the supper money, that is to say, twenty-four pence for every banquet, where mead is introduced: the distribution is thus,—sixteen pence to the King's officers, and eight to the Queen's officers. Out of the sixteen pence to the King's officers eight go between the Steward of the Household and the cooks, two shares to the first and one to each of the others; then four pence to the pages of the chambers, two to the doorkeeper of the hall, one to the doorkeeper of the chamber, and one to the torch-bearer. The eight pence must be divided amongst the Queen's officers thus:—four to the steward and the cooks, two shares to the former; then one to the page of the chamber, one to the handmaid, one to the door-keeper, and one to the torch-bearer.

† The original word here is *Brawdwr*, by which a different office seems to be meant from that of Judge of the Palace, which is in the Welsh *Ygnad Lllys*.—ED.

‡ The capture of any spoil seems to be implied.

If any one shall controvert the Judge of the Palace, let them both deposit their pledge in the hands of the King; and, if the Judge of the Palace should be foiled, his word shall never be taken in judgment again; if the other should be foiled, then let him pay the satisfaction for the insult to the Judge of the Palace, and the price of his own tongue to the King.

The Judge is entitled to have four pence in law from every cause of the value of four pence.

The Judge shall receive twenty-four pence, when the boundary of land is settled.

If a person shall go to law without licence, let him pay three cows for commutation of trespass; and, if the King should be present, let him pay double.

No one ought to act as a judge, if he knows not the three canons of law, and the legal value of every animal.

The Judge of the Palace shall have a linen veil* from the Queen at all times.

His horse shall be in the same stable with the King's horse: he shall have two rations of the provender. The Groom of the Rein shall bring to the Judge of the Palace his horse, properly dressed, to attend in readiness whenever he pleases.

He shall have his land freely.

He shall have a horse in attendance from the King.

When his office is secured to him he shall receive certain jewels for amusement†,—a throw-board‡ from the King, and a gold

* *Llenlliain* is the word in the original, which means, literally, a covering or veiling linen. Some have rendered the word a sheet. There is, however, no particular reason for a sheet being mentioned as due to the Judge more than to any other person; but it is likely enough, that he might wear a veil whilst he presided.

† The Welsh term is *Ofer-dlysau*, which may, perhaps, be more properly translated *trinkets* or *toys*, though the propriety of the gifts, as applicable to a Judge, is not very apparent, unless, indeed, for the purpose of relaxing his mind from the severer duties of his office.—Ed.

‡ *Tawlbwrdd o asgwrn morvil*, a throw-board of the bone of a sea animal. W. S. M. Perhaps it should be rendered back-gammon board, from the term *throw-board* being given to it.

[Wotton thinks that this game was played with men, *latrunculi*, as at chess, and, therefore, that *chessboard* must be the more proper translation; but in fact, neither that nor back-gammon-board may be strictly applicable. Back-gammon, however, appears from its etymology,—*bach*, little, and *cammawn*, a battle,—to have been a Welsh game; and most probably the English borrowed it from Wales. Wotton is also of this opinion, and he says, that, were

ring from the Queen; and let him never part with these jewels, neither on sale, nor by way of gift.

The Judge of the Palace shall accept from the Bard, when he gains his chair, his bugle horn, and his gold ring, and the cushion, that is laid in his chair.

Twenty-four pence shall the Judge receive out of every action for insult and theft, but that from no one, who shall escape clear from those charges.

One of the three indispensable persons with the King is the Judge of the Palace; and he is one of the three persons, that support the dignity of the court in the king's absence*.

[To be continued.]

EXCERPTA.

THE following letter on the affinity between the Hebrew and Welsh tongues proceeds, it will be seen, from the same pen as those, which have been previously selected under this head; and the Welsh Scholar will require no farther sanction to recommend it to his attention. The many points of resemblance between the languages in question have been noticed by several learned writers, as well those, who have treated expressly of the Welsh tongue, as others, under whose investigation it has accidentally fallen; and this not merely in a coincidence of particular words, but in a general agreement of idiom and structure. Dr. Davies, in the valuable prefaces both to his dictionary and grammar, dwells particularly on the manifest congruity, as he calls it, between the Welsh and Oriental languages, and farther observes,

it not for the *latrunculi*, he should consider this game to be implied by the word in the text.—Iolo Goch, a celebrated bard, who flourished at the close of the fourteenth century, in a poem, addressed to Sir Hywel y Fwyall, has the following lines:—

“Gwyr beilch yn chwareu ger barth
Tawlbwrdd a secr uwch talbarth,”

wherein *tawlbwrdd* and *secr* may be rendered *throw-board* and *check*, the former word appearing to be a dialectical change of *tawl-bwrdd*, the proper term for a *throw-board*. As for the word, *secr*, it may be applied to a *chequer-board*; and, if so, Iolo may have used it to describe the game of *drafts*.—ED.]

* Additions from the W. S. M.—The Judge of the Palace ought to have the great gate of the court opened to him by the Porter when he enters and when he goes out. He shall have twenty-four pence from every judge examined by him, and the like, when he sits to decide with other judges.

that the former possesses the means of expressing, with singular felicity, the peculiar phraseology of the Hebrew. And the verbal analogy of the two languages has been sufficiently proved as well by Rowlands in his "*Mona Antiqua*," where he has collected more than three hundred instances, as by some English writers, among whom the learned Holloway, in his "*Originals*," deserves particular notice for the rapturous strain, in which, although unacquainted with the Welsh tongue, he adverts to this striking affinity*. To the mere classical scholar, whose philological learning is limited to the languages of Greece and Rome, it may appear somewhat bold to claim this distinction for the Welsh, which the ignorance and prejudice of ages on this particular point have conspired to sink in a sort of vulgar obscurity. But the truth appears to be, that, however valuable, as it undoubtedly is in a general view, the knowledge of Greek or Latin may be, it affords but a feeble aid to the inquiries of the philologist, when compared with that, which he derives from a cultivation of those more primitive and more elementary languages, whose fountains are lost in the venerable gloom of antiquity. Of this character is the Hebrew, as admitted by universal consent; and, if a correspondence of particular features and of general properties be of any value in establishing a comparison, a similar claim must be conceded to the ancient speech of the Cymry.

It is still in contemplation, as intimated in an early number of this work†, to offer some observations on the subject here noticed, without entering into that minute examination of it, which, to be satisfactorily accomplished, would occupy a distinct volume; and in the mean time, the following letter, although confined to one branch of the inquiry, cannot fail to be interesting. The mere modern Welsh scholar will, perhaps, find some difficulty in adapting the instances, selected by Meirion, to his conception of the language; but he is not, therefore, to conclude, that those instances are not fully justified by the genius and character of the Welsh tongue.

* * *

* The learned author, here alluded to, has, in the course of his two volumes, collected about thirty instances of this resemblance; and to which the writer of this note has added, from the same work, above forty more, and most of them unnoticed by Mr. Rowland in his *Mona Antiqua*. It is more than probable, therefore, that a careful collation of the two languages would produce far stronger proofs of this verbal correspondence than has resulted from any experiment hitherto made.

† Vol. i. p. 83.

AFFINITY BETWEEN WELSH AND HEBREW.

“To the Editor of the *Monthly Magazine**.”

“SIR,—In the last paper, which I took the liberty of addressing to you, upon the structure of the Welsh tongue†, it was mentioned, that it had an affinity with certain other languages therein specified: I shall now lay before you a few particulars, in order to give some idea of its connection with the Hebrew.

“In the following comparison I have adhered mostly to the corresponding forms of expression; for it would exceed your limits to shew the identity between simple words, as they are so numerous; and this mode, too, if tolerably well selected, gives a much better illustration of the subject.

“BAN (*Welsh*) what is raised, reared, or conspicuous; raised, exalted, high.—*Banau*, heights, conspicuous things, or heads; *Beni*, raised, or reared ones.—*Hebrew* ‡, BEN, a son; BENI ELIM, sons of powers, i. e. mighty ones; *Welsh*, BENI ELYV, reared ones of powers.

“BANAU (*Welsh*) to raise, to rear, to erect, to make lofty or conspicuous.—*Banu*, to rear, to make lofty; to become high.—*Hebrew*, BANAĤ, to build; ABANAĤ, ‘I may obtain children,’—‘I may be built.’—*Welsh*, A-BANWY, that I may rear; Y-BANWY, I may be raised.

“BEICĤIAW (*Welsh*) to cry, to roar, to wail.—*Hebrew*, BE-CHAH, to weep.

“CAN (*Welsh*) with, or in possession:—CANIAW, to possess.—*Hebrew*, CANAĤ, to possess.

“CHWAI (*Welsh*) animal motion, activity;—quick, brisk.—*Hebrew*, CHAI, life;—EL CHAI, God of life; *Welsh*, EL CHWAI, intellectual power of the quick.

“CHWEIAW (*Welsh*) to be brisk or quick; to make quick.—*Hebrew*, CHAIAĤ, to live; MECHAIEĤ METHIM, thou dost animate the dead ones; *Welsh*, MYCHWELI METHION, thou dost quicken those that have failed.

* Vol. ii. p. 609.

† See CAMBRO-BRITON, No. 17. p. 198.—ED.

‡ The Hebrew characters, which are adopted in the *Monthly Magazine*, are omitted here, as, from being understood only by the Hebrew scholar, they would be of no use towards that popular illustration of the subject, which is here contemplated.—ED.

“Sentences Compared.”

“ Hebrew.—Byllang adonai—eth cal nêoth Iangcob.

“ Welsh.—By-llwng adon-ydd holl neuodd Iago.

“ The Lord has swallowed up—all the tabernacles of Jacob.

“ Hebrew. 1. Baruch attah eiâ eloeinu melech hangolam.

“ Welsh. 2. *Barwch wytti iâ el-eini maelog y-hwyl-ma.*

“ 1. Blessed art thou, O Lord, our God, King of the world.

“ 2. *Seat of increase art thou, Supreme, our intellectual power, possessor of the space of revolution.*—Literal.

“ Hebrew. 1. Dareci sheol bethah ioredoth elchaderi mäeth.

“ Welsh. 2. *Dyracei sâl buth-hi ea-wardedd iil caderiau méth.*

“ 1. The road of the grave her house, going down to the chambers of death.

“ 2. *That leads to vileness is her abode, going the descent to the seats of failing.*—Literal.

“ Hebrew. 1. Derech bethah iitsengad.

“ Welsh. 2. *Dyrac buth-hi ai-i-sengyd.*

“ 1. The road of her house he would tread.

“ 2. *The avenue of her dwelling he would go to tread.*—Literal.

“ Hebrew. 1. Tithbârach tsoreinu.

“ Welsh. 2. *Ti-haedd-barwch saer-ei-ni.*

“ 1. ‘Be thou blessed, our former.’

“ 2. *Thou take to thyself the state of increase, our former.*—Literal.

“ Hebrew. 1. Mageni ngal elöim.

“ Welsh. 2. *Meigen-i hwyl elyv.*

“ 1. My shield is from God.

“ 2. *My protection is from the intelligences.*—Literal.

“ Hebrew.—Me hua ze malec hacâvodh Jehovah tsebâoth hua malec hacâvodh.—Selah!

“ Welsh.—*Py yw-o sy maeloc y-cavad I-A-YW-VO sawwyod yw-o maeloc y-cavad.*—Sela.

“ 1. Who is the King of Glory? The Lord of Hosts, he is the King of Glory.—Selah.

“ 2. *Who is he, that is possessor of attainment? I THAT AM HIM of hosts, he is the possessor of attainment.*—BEHOLD.—Literal.

“ The following are some more Welsh words, similar in sound to the name, JEHOVAH.

“ *Wyi*, I am.—*A-vu-yw-a-vo*, that was, is, that shall be.—*Wyv-a-wyv*, I am that I am.—*Wyv-i-o*, I am him.—*Ia-yw-ve*, Supreme is he.—*Ia-yw-vo*, Supreme is him.—*E-yw-vo*, he is him.—*Eve-yw-vo*, he is him.—*E-yw-a-vu*, he is that was.—*Ie-yw-ve*, that is is he. &c. &c.

“ Many remarks might be made to give a clearer view of the above comparisons, but I must conclude for the present.”

“ Your’s, &c., MEIRION.”

MONUMENTAL INSCRIPTIONS.

ST. MARY’S CHURCH, SWANSEA, GLAMORGANSHIRE.

Pray for the Sowle of Sir Hugh Johnns, Knight, and Dame Mawde his wife, which said Hugh was made Knight at the Holy Sepulchre of oure Lord, thu Ihu Crist, in the City of Jerusalem, the xiiij day of August, the yere of oure Lord Gode mt. ccccxl; and the said Sir Hugh had cotynuyd in the Wears ther long time before by the space of fyve yere, that is to say, Amynst the Turkis and Sarsyns in the ——— of Troy, Greece, and Turkey, under John, that time Emproure of Constantynople, and after that was Knight Marchall of Ffrance under John, Duke of Somset, by the Space of ffyve yere, And in likewise aftyr that was Knight Marchall of England, under the good John Duke of Norfolke, which John gyave unto him the manor of Landymor, to hyme and to his heyre for evr more, upon whose Soullis thu hav mercy.

IEUAN DDU O LAN TAWE.

LLANGWSTENYN, CARNARVONSHIRE.

In Llangwstenyn Church, near Conway, are some fragments of elegantly painted glass. The first figure is our Saviour, the second St. George and the dragon, the third Justice with her balance, in one end of which is represented a sinner, and in the other his sins, and the Devil underneath pulling down the latter, to make it preponderate. In the south window of the chancel of the same church are the following: in the centre Sanctus Petrus with his keys, on his right Nicolaus, on his left Sancta Catherina, and underneath *Orate pro animabus*, &c.

CONWAY CHURCH.

1. In Hookes’s Chapel, on the south side, is the following inscription,—

Johannes Hookes, Arm : hunc tumulum fieri fecit in memoriam celeberrimi viri, Hugonis Hookes, Arm : patris sui, qui obiit 27. die Julii, A. D. 1600.

And on the same side are the following Latin lines,—

Impiger errantes oculos converte viator,
Funera lamentis spargere nostra piis ;
Hic tua res agitur, mortalia funera cursu
Volvere precipiti pulvere disce meo.

2. In the same Church is the following inscription,—

Here lieth the body of Nicholas Hookes of Conway, Gent., who was the 41st child of his father William Hookes, Esq. by Alice, his wife, and the father of 27 children,—who died the 20th March, 1637. P. B. W.

The following inscriptions are extracted from among several others in the Harleian Collection of MSS. in the British Museum, and are stated to have been copied by Hugh Thomas in the year 1700 :—

* * *

LLANVRONACH CHURCH-YARD.

Here lieth the body of Thomas ap John, ap Thomas, ap Rosier, ap John, ap Ievan, ap Philip, ap Howel Gam, paternally descended of Brychan, Lord of Brecknock, who married Chrisly, daughter to Jenkin ap Ievan, ap David, of Neath, paternally descended of Iestin, Prince of Glamorgan. They had issue, children living, 8, viz.—John, Jenkin, Roger, Ievan, Llison, Margaret, Alice, and Joan. He died the 9th day of Oct. A. D. 1616*.

LLANSAINTEFFREAD CHURCH.

1. Heare lieth the body of David Watkin, late of Shethrock, who died the 22d of Nov. 1618, aged 88, and left issue 3, viz.—William, who married Elinor, daughter to Rd. Herbert, Esquier, Gwladis, married to Thos. Madock, one of the Lords of Sheth-

* The following note is in the hand-writing of Mr. Hugh Thomas.—“ This parish is called Llanvronach from the parish church, which is dedicated to St. Brenac, (whose feast is solemnized the 7th of April,) and, therefore, more properly Llanbrenac, or Llan Brenacus,—whose feast, happening commonly at Lent or Easter, is never observed by the Roman Church, from whence the parish wake came to be wholly neglected. The Latins call him Bernacus.”

rock, and Edward, an infant of 9 years old.—This David, his father, and grandfather, lived in St. Bride's 300 years.—Pro. 24th Chap.—“Be not glad when thine enemie falleth, but consider to me this day, to thee to-morrow, and why*.”

As I was so are yee,
As I am you shall bee,
That I had that I gave,
That I gave that I have;
Thus I end all my cost,
That I left that I lost.

2. In memory of Games Jones, late of Gray's Inn, Esq. and Recorder of Brecknock, who died in the 31st year of his age, May the 18th, 1681.

Stay, Passenger, and know who lies beneath this stone,
One, who was no man's foe, no, not his owne,
Who lived as Adam did before he fell,
But that no Rib of his conspired with hell;
Who arts, and manners, townes, and men survey'd †,
But beyond vertue and himself ne'er stray'd;
So far above our scantling, that we knew
What he was then no more than what he's now;
The craggy fortress of the knotty law,
Like Cæsar, he did conquer as he saw;
Learning and parts, which seldom met elsewhere,
E'en with the strictest ties were married here;
And yet his parts ne'er grew so nicely high,
As with them him, that gave them, to defy,
Nor was his curious learning e'er employ'd
In making of its own character voyd.
He dyed too soon, but not too young, who in his owne could
shew
The age of sixteen hundred yeares ago,
In short, here lyes a brother, friend, and son,
(Of vertues a community in one)
Of each the best—now, Passenger, begone.

* There is, most probably, some error of the transcriber in this last sentence, which is not very intelligible; the only verse in the 24th chapter of Proverbs, to which it applies, is the 17th, as follows.—“Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.”—ED.

† This is stolen from Horace.—ED.

Qui mores hominum multorum vidit et urbes.

WELSH MUSIC.—No. XI.

—♦♦♦—

To the EDITOR of the CAMBRO-BRITON.

SIR,—“Plygaid y Bedol,”—*The Bend of the Horse-shoe*.—This air is given in two ways in my old collection—and both different from the one in Jones’s book. The style is lively, but not very melodious, and far inferior to “Plygaid y beddfach,” *the Bend of the Little Horse-shoe*, which is a very beautiful air, and is frequently performed by the Welsh Harpers.

“Gorddinam” is an Air, which I have never met with before,—very plaintive, and containing some scientific modulations, but adapted only for songs on serious subjects.

“Gramwndws Galia” is another stranger to me; but it is purely Welsh, partaking both of *Dafydd y Gareg Wen* and *Morfa Rhuddlan*,—and, like the preceding melody, very well calculated for mournful subjects.

“Farewell Philip Ystwyth”—*Nimble Philip’s Farewell*. This is the air, which Owen Davies performed at the Wrexham *Eisteddfod*, and, like a silly loon, without variations, so that, although the melody was admired for its elegance and sweetness, the lack of a few brilliant passages caused it to pass without much notice. The first part commences precisely like *Pen Rhaw*, and the second for four bars like the 2nd strain of *Merch Megan*, but the third part is an original composition, which would not discredit a Handel.

“Erddigan Gwenlliant”—*The Song of Gwenlliant*. Gwenlliant was the daughter of Gruffydd ab Cynan, and wife of Gruffydd ab Rhys, Prince of South Wales. After the death of her husband, in 1137, she led her own troops to battle and was killed. (vide W.O. Pughe’s *Cam. Biog.* p. 158.) If this melody have any reference to the above distinguished heroine, it must be very ancient;—it certainly has a bold martial character, and would make a good march. The arrangement of it reminds me of Handel’s choruses:—it is a *fugue* all through—by *fugue* is meant, that the bass takes up the subject, or melody, after the treble, &c.

“Meillionen.”—*The Trefoil*.—This beautiful Air was a great favourite with the late Sir W. W. Wynn, and is, consequently, well known in Wales as “Sir Watkin’s Delight.”—It used to be danced in the dancing days of the Cymry, particularly as a horn-

pipe;—but, when played slow, it is an elegant flowing melody.—The “Heroes of Cymru,” which appeared in No. 14 of the CAMBRO-BRITON, page 89, was adapted to this Air, and sung at the Wrexham *Eisteddfod*. There are some beautiful variations to *Meillionen* by the late Mr. Parry.

“Mael Symys.”—This Air is given in two ways:—it is in the style of *Gorddinam*, and very little known, I believe; at least I never recollect to have heard it played.

I have now noticed the whole of the tunes contained in my “Old Book.”—In my next I shall commence with those Airs, which I intend to introduce in my “Second Volume of Welsh Melodies with English Words.” I remain, Sir,

Your humble servant,

Newman Street, Feb. 12, 1821.

JOHN PARRY.

THE MISCELLANIST.—No. X.

WELSH PROSODY.

To the EDITOR of the CAMBRO-BRITON.

SIR,—Observing some strictures, in the CAMBRO-BRITON for this month*, upon the Welsh system of versification, as established about the middle of the fourteenth century, I was much surprised at an account, in the introduction to the Nibelungen Romances, the Mabinogion of the Teutonic Nations, page 17, exactly describing a similar system, commencing at the same period; and I presume, Mr. Editor, on considering the following extract, you will agree with me, that the coincidence is highly curious:—

“A system of the most singular kind gradually overspread the whole country” of Germany, “blasting every exertion of genius, and banishing all the playful and wild products of imagination.—Poetry became severe study, and was almost confined to the horde of mechanics, who measured lines by the yard, constituted guilds, with masters, treasurers, and other officers, and in their metrical court passed judgment upon any member who did not conform to their established rules and regulations. Versifiers (for poets there were none, or but a very inconsiderable number amongst them,) had to pass through the degrees of apprentice and journeyman, before they received the envied title of master.”

* See No. 17, p. 207-8.—ED.

The account farther says,—“ This endured for nearly three and half centuries from about the middle of the fourteenth century.”

Jan. 9th, 1821.

HANESAI.

The readers of the CAMBRO-BRITON will feel indebted to the writer, who has communicated the following Legend, which, however curious in itself, acquires an additional interest from its resemblance in one particular with a similar tradition current in Scotland, wherein certain beasts, brought from a lake, as in this tale, play much the same part as is here described. The Meddygon Myddvai, or Physicians of Myddvai, whose history is connected with this Legend, lived in the commencement of the thirteenth century, and their descendants are said to have practised at Myddvai within the last century. A MS. treatise of their “ Practice,” written about the year 1300, is preserved in the Welsh School; and the Red Book of Hergest contains a copy under the title of *Llyvyr y Meddyginiaethau*. There is, likewise, a fragment of the work in the Hengwrt Library, as well as other imperfect copies in different parts of Wales. Mr. Lewis Morris relates, that the last of this medical family, who lived in his time, was above his profession, and gave up the practice. This was about sixty years ago.

* * *

THE LEGEND OF MEDDYGON MYDDVAI.

“ Meddyg nis gwnai modd y gwnaeth

Myddfai, o chai ddyn meddfaith.”—*Dafydd ab Gwilym*.

To the EDITOR of the CAMBRO-BRITON.

SIR,—A man, who lived in the farm house, called Esgair-llaethdy, in the Parish of Myddavi, in Carmarthenshire, having bought some lambs in a neighbouring fair, led them to graze near *Llyn y Van Vach* on the Black Mountains. Whenever he visited the lambs, three most beautiful female figures presented themselves to him from the lake and often made excursions on the boundaries of it. For some time he pursued and endeavoured to catch them, but always failed; for the enchanting nymphs ran before him, and, when they had reached the lake, they tauntingly exclaimed,—

Cras dy fara

Anhawdd ein dala,

which, with a little circumlocution, means, “ for thee, who eat-est baked bread, it is difficult to catch us.”

One day some moist bread from the Lake came to shore. The farmer devoured it with great avidity, and on the following day he was successful in his pursuit, and caught the fair damsels. After a little conversation with them, he commanded courage sufficient to make proposals of marriage to one of them. She consented to accept them, on the condition that he would distinguish her from her two sisters on the following day. This was a new and a very great difficulty to the young farmer; for the fair nymphs were so similar in form and features, that he could scarcely perceive any difference between them. He observed, however, a trifling singularity in the strapping of her sandal, by which he recognized her the following day. Some, indeed, who relate this legend, say, that this lady of the lake hinted in a private conversation with her swain, that upon the day of trial she would place herself between her two sisters, and that she would turn her right foot a little to the right, and that by this means he distinguished her from her sisters. Whatever were the means, the end was secured: he selected her, and she immediately left the lake and accompanied him to his farm. Before she quitted, she summoned to attend her from the lake seven cows, two oxen, and one bull.

This lady engaged to live with him until such time as he would strike her three times without cause. For some years they lived together in comfort, and she bore him three sons, who were the celebrated Meddygon Myddvai.

One day, when preparing for a fair in the neighbourhood, he desired her to go to the field for his horse, she said she would: but, being rather dilatory, he said to her humourously “dôs, dôs, dôs,” i. e. “go, go, go,” and he slightly touched her arm *three times* with his glove.

As she now deemed the terms of her marriage broken, she immediately departed, and summoned with her her seven cows, her two oxen, and the bull. The oxen were at that very time ploughing in the field, but they immediately obeyed her call, and took the plough with them. The furrow from the field, in which they were ploughing, to the margin of the lake, is to be seen in several parts of that country to the present day.

After her departure, she once met her two sons in a *Cwm**, now called *Cwm Meddygon*, and delivered to each of them a bag

* A dale or valley: hence the English word *Combe*, as in *Wycombe*, *Ilfracombe*, &c.—ED.

containing some articles, which are unknown, but which are supposed to have been some discoveries in medicine.

The Meddygon Myddvai were Rhiwallon and his sons, Cadwgan, Gruffydd, and Einion. They were the chief physicians of their age, and they wrote about A. D. 1230. A copy of their works is in the Welsh School Library, in Gray's Inn Lane.

Trehomer.

SIENCYN AB TYDVIL.

CRITICISM.

HORÆ BRITANNICÆ; or STUDIES in ANCIENT BRITISH HISTORY, containing various Disquisitions on the national and religious Antiquities of GREAT BRITAIN, in two Volumes. By JOHN HUGHES. LONDON. 1819.

THE first volume of *Horæ Britannicæ* has already been noticed at some length*; and it now remains to redeem the pledge, offered on the former occasion, with respect to the remainder of this national publication. The second volume, as before intimated, is devoted to an investigation of the “Antiquities of the British Churches,” a subject, which necessarily opens a wide field for the speculations of the historian and the divine; and, connected, as it so closely is, with the sacred cause of our holy religion, it presents to the Christian mind that most gratifying and sublime of all scenes, the gradual but resistless march of the Sun of Truth over the dark and trackless wilds of error and superstition. In tracing the progressive diffusion over the isle of Britain of this celestial light, from its first faint dawn to the meridian blaze, in which it finally settled, Mr. Hughes has evinced considerable ability, as well in the testimony he has embodied, as in the reasoning he has employed towards adapting it to the main object of his inquiry. In a word, the present volume has every appearance of having occupied a greater proportion of the author's care and of having been written more *con amore*, if the expression may here be used, than the former, however valuable that may be considered for its popular illustration of many obscure passages of our ancient history, which had not before been brought under the same view. But, even on the score of novelty, the volume, now under consideration, possesses higher claims than the one preceeding it, since, to adopt the writer's own words in his Preface,

* No. 15. p. 122.

“ it has the honour of being the first thing of the kind, as a history of the British churches, treated in any thing of a popular shape, for the use of English readers in general ;” and to this he adds, that, “ while historical truth has been the great object of his attention, it is also the design of the present work to convey information in a form, that may recommend it to those readers, who would soon be wearied with mere dry investigations.”

The point, at which this inquiry would naturally commence, is the first introduction of Christianity into this island, and wherein the question so often agitated, and which still remains *sub judice*,—whether St. Paul himself was or not the founder of the Christian church in Britain,—is necessarily involved. This subject has already been partially noticed in the CAMBRO-BRITON*, but without any reference to the several authorities, which Mr. Hughes has here collated. These may be classed into foreign and native ; the former embracing the names of Tertullian, Origen, Arnobius, St. Chrysostom, Theodoret, Eusebius, St. Jerom, and Clement, the latter comprising the Triads, Gildas, Dr. Stillingfleet, Dr. Lardner, and the present Bishop of St. David’s. The various testimony and conflicting opinions, here brought together, are carefully and impartially weighed ; and the conclusion, at which Mr. Hughes arrives,—that the gospel was preached in Britain during the time of the Apostles though not by St. Paul,—appears to be the safest, that could be drawn from the premises, notwithstanding the opinion of one of the most learned prelates of the present day, that “ with respect to St. Paul’s journey to Britain, we possess as substantial evidence as any historical fact can require†.” Thus it is that Mr. Hughes expresses himself on the occasion :—

“ As I have adduced some arguments in favour of the hypothesis that St. Paul went as far as Spain, and even Britain, preaching the Gospel, after his first imprisonment at Rome, it was proper to state the objections to that hypothesis: objections which, to me, appear to have some weight in them. I should be disposed to coincide with the learned prelates, who maintain that the apostle Paul was the apostle of Britain, if the evidence on that side did not appear obscured with serious and weighty objections. But, if St. Paul himself

* Vol. 1. p. 282.

† These are the words of the Bishop of St. David’s in his treatise, entitled “ Christ and not St. Peter, the Rock of the Christian Church, &c.” p. 11., a work not quoted by Mr. Hughes.

never was in Britain, we have no reason to believe that any other apostle visited this island. That the Gospel was preached here in the age of the apostles we admit upon undeniable evidence, arising from various concurrent testimonies; to strengthen which, we have something further to adduce in addition to what has been already advanced. While the apostle was at Rome, we may reasonably conclude that, when he did not find it practicable to undertake his western journey, he made provision for the extension of the Gospel into the western parts of Europe; and may well account for what some of the ancients affirmed, that St. Paul travelled as far as the islands of the ocean to plant the Gospel."—P. 18.

From this part of the subject Mr. Hughes passes to an examination of Bran's captivity at Rome, and the presumed introduction of the Christian faith by him and his family, as recorded in the Triads, translated in the former volume of the CAMBRO-BRITON*, and with which the general current of reasoning and history seems to coincide. And, as St. Paul himself was most probably at Rome during the same period, he may, as Mr. Hughes justly observes, have sought an interview with some part of Bran's family, for the purpose of effecting their conversion, and may thus have been the chief means, although not the immediate instrument, of planting the Gospel in this island. Dr. Stillingfleet, in his *Origines Britannicæ*, expresses a similar opinion, without having been aware of our ancient records, though, indeed, he even thinks, as Dr. Burgess has since, that the Apostle accompanied the British captives on their return home. However, there is sufficient ground for fixing upon this as the æra, in which the great truths of Christianity were first instilled into the natives of Britain, whatever difficulty there may be in tracing their dissemination through subsequent ages.

Connected with the inquiry respecting the family of Bran are some particulars noticed, at page 27, respecting Claudia, a British lady, who forms the subject of one of Martial's epigrams, and whom Abp. Usher and Bp. Godwin consider to be the same as the Claudia mentioned by St. Paul in his Second Epistle to Timothy†. The following translation of Martial's Epigram by the late Rev. Peter Roberts, with the accompanying remarks by Mr. Hughes, will be interesting to the Welsh reader :—

* Pages 169 and 282. Bran was the father of the famous Caractacus, or Caradog, and, although not named by Tacitus, most probably accompanied his son to Rome, as stated in the Welsh records.

† Ch. 4. v. 21.

“ If Claudia ’s of the woad-stained British race,
 Whence is that lovely form, that heavenly face?
 Why does the Roman and the Grecian dame
 Dispute her birth, and urge a jealous claim?
 Thus blest, ye gods, still bless the happy pair,
 And make their offspring your peculiar care;
 Her love, his only; mutual be their will,
 And may her sons her latest wish fulfil.

“ Some have thought that the very name of this lady indicates her British origin; and they argue that her name, in the language of her country, would be *Gladys Ruffyth*. But was this lady then the same with the Claudia of St. Paul, as our antiquaries have argued? But it is objected to this that Martial flourished in the reign of Trajan; to obviate which, it may be said, that the poet, in his youthful days, composed that fine epigram on Linus and Claudia. On the same ground we shall not object to Claudia being the daughter of Caractacus. After the decision of the learned Usher in this case, it would not be decorous to dispute the point; and it follows that *Claudia* was the first native Briton who embraced Christianity; that by her means the rest of her family were converted; and that these, in company with certain other disciples of St. Paul, were the instruments of planting the *Tree of Life* in Britain.”—P. 28.

As it would be impracticable, within the limits of these pages, to follow our author minutely through all his details, or even to notice, in general terms, all the fruits of his able researches, the reader must be satisfied with the selection of a few passages of the most prominent interest.

The history of Lucius, or Lleirwg, which was briefly related in the first volume of the CAMBRO-BRITON, is here detailed, with some particularity, from the accounts in Bede and the British Chronicle; but the authority of Nennius, such as it is, appears to have been overlooked. At no great distance from this we have a short memoir of Alban, reported to be the first British martyr, and to which truth and fiction appear to have a divided claim. According to this, Alban, though a native of Britain, was of Roman extraction, and suffered martyrdom for refusing to deliver up to the Roman magistrates a Christian teacher, who had sought an asylum under his roof, and who had succeeded in converting Alban himself from the errors of Paganism. For this the illustrious proselyte, for Alban was of a noble family, was summoned before the Prætor, and was condemned to die, after having first undergone the torture. The following is the legendary account of his execution, which Mr. Hughes has extracted from “Bede and his authorities:”—

“ The place of execution was out of the town, and the river must be crossed in order to come to it. But the crowd of people, it seems, who flocked to be spectators of the execution, was so great, and the ardour of the martyr to seal the truth with his blood so intense, that the bridge being too confined for the vast multitude to pass, he lifted up his eyes to heaven; and, in answer to his prayers, the waters divided, and an open passage was made for the multitude to go over.

“ This miracle, the account adds, so affected the executioner, that, throwing aside his sword, which he held ready drawn, he fell at the martyr’s feet, requesting that he might either die in his stead, or suffer with him. By the time they reached the summit of the hill where the execution was to take place, the martyr being athirst, a fountain sprang up, in answer to his prayers, to refresh him, and then sunk back into the earth. Alban soon received the stroke of death, and his noble spirit was crowned with immortality and glory. The soldier, who refused to perform the executioner’s part, was himself condemned to death, and he, who executed the sentence, was struck with blindness.”—P. 58.

From page 64 to 68 we have a summary review of the state of Britain during the fourth century with reference to its manufactures and agriculture, and, afterwards, a more copious examination of the state of the British Church during the same period; from which the reader may derive much interesting information. But the account of the Pelagian Heresy, which had its birth about this time, is among the most laboured parts of Mr. Hughes’s production. It occupies more than forty pages, commencing at page 85, and embraces all the important particulars relating to this memorable schism, with the character and general circumstance of which the theological reader must be sufficiently acquainted. But, as Pelagius, otherwise Morgan, was by birth a Briton *, it has been surmised, that his defection from the orthodox doctrine of the Church was occasioned by his intermixture of Druidical or Bardic tenets with those of Christianity: and, as this part of the subject is less known, it may not be uninteresting to transcribe Mr. Hughes’s view of it, which is evidently taken with a judicious degree of caution :—

* There have been different opinions as to the native country of Pelagius: St. Jerom calls him a Scot, “*Scotorum stolidissimum*,” and others trace his birth to Wales; but it is generally admitted, that he was a native of some part of Britain. Pelagius, the English reader should be informed, is considered as a literal translation of the Welsh name Morgan, or Morgant, as it is written in the “*Cambrian Biography*.”

"Pelagius, or Morgan," he says, "being a Briton, some late writers * have attempted to account for his peculiar tenets from his having mingled with his religion certain metaphysical subtilties of the lore of the Druids. From the philosophy of those ancient sages of our country it appears, that they entertained very high notions of the powers of the human mind; but whether these speculations were the original philosophy of the heathen Druids in remote ages, or the refinements of a rather later period, may admit of some debate. They were considered by ancient authors, it is certain, as being possessed of a kind of philosophy, which contained the rude lineaments of certain doctrines held by Pythagoras, the same as form part of the dogmata of the Hindu Brahmins. From the tenaciousness of the old Britons of every thing connected with the remote traditions of the country, and the unbounded influence the Druid priests and bards had over them, the speculative reveries of that order of men would continue to interest the curious, and its superstitions be venerated among a Semi-Christian populace, long after the formal abolition of heathen idolatry. The generality of the people were but very partially instructed, even in the forms of Christianity, in the age of Pelagius."—P. 122.

After a few other observations he proceeds as follows :—

"That the Pelagian sentiments may possibly have gained admission the more readily in Gaul and Britain, from their affinity to certain tenets of Druidism, cannot be controverted. But there are considerations, which incline me to hesitate whether Pelagus imbibed his doctrinal errors from the Druidic or Bardic lore. I would beg the reader's attention to the following particulars:

"1. Morgan left his native country when a young man; and he lived some time at Rome in great repute before he was charged with unsound doctrine.

"2. We are told that the errors, propagated by himself and Celestius, were previously taught by Ruffinus.

"3. These errors were considered as built upon certain speculations contained in the writings of Origen; and Pelagius, in his confession of faith, appears anxious to free himself from the Origenian doctrine of the pre-existence of souls.

"4. Several things which entered into the Pythagorean and Platonic philosophy, such as the pre-existence of souls, &c. were much the same as what the Druids held. And it may be asked, if Pelagius had imbibed his notions from old British metaphysics, why not stay in Britain or in Gaul to propagate them; or why did he never return to his native island?"—P. 123.

* "See Mr. Owen's *Cambrian Biography*, article *Morgan*, and a sketch of the history of religion among the ancient Britons, drawn up by Mr. William Richards, in the *Theological Repository* for 1807."

The following extract contains a brief, and, perhaps, accurate, narrative of the inroads of the Picts and Scots into North Britain during the fourth century, and which were followed in succeeding ages, as we learn from the Cumbrian bards, by such sickening scenes of bloodshed and devastation :—

“ The banditti, that infested the Roman province, are generally known under the name of Picts and Scots. The former were the inhabitants of North Britain, and particularly on the Eastern coast ; the latter were originally from Ireland, and had settled on the western shores of Caledonia, and must be distinguished from the primitive inhabitants of that country. The coast of Wales was greatly annoyed by the Irish tribes, who committed frequent depredations, and sometimes settled, in considerable force, in different parts of the country, until the martial spirit of the Cymry was roused, and by joint exertions the foe was expelled.

“ As the Scots are supposed to have settled in Argyle about the year 320, this will account for the union between them and the Picts in their incursions upon the province. The first incursion of any considerable moment that we read of happened about the year 360. In an attempt upon the province at that time they were speedily routed by the approach of the Roman forces, by whom they were compelled to make a hasty retreat, but not before they had obtained considerable plunder from the inhabitants *.

“ In the year 364 South-Britain was exposed to a furious incursion from the marauders of the North, under the name of the Picts, the Scots, and the Attacotti. The Picts are now mentioned as consisting of two nations, the Deucaledonians and the Vecturones ; and as to the Attacotti, they were a wild race of Highland people from the country bordering on Loch Lomond, of whom St. Jerom gives a dismal account, informing us that he had seen some of those people, in the imperial army, in his youthful days, and that the common report respecting them was, that human flesh was deemed by them their most delicious repast.”—P. 131.

A variety of notices occur from page 150 to 162 respecting

“ * The Picts are the Gwydhel-Fichti of the old Welsh writers, and are sometimes called *Brithwyr* ; and it appears pretty evident from several passages in ancient writers, that they were called *Picti* by the Romans, as a people that still continued in that uncivilized state, in which they found all the Britons ; and thus their name as well as habits distinguished them from the provincial Britons. Usher, Lloyd, and Stillingfleet, following Bede, have contended for the Scandinavian origin of the Picts ; while Camden, Whitaker, Henry, Smollett, and M'Pherson regard them as the genuine natives of Caledonia. There were districts of South Britain, that were ready enough to coalesce in any attempt to oppose the Roman power.”

Garmon and Bleiddan, more commonly called Germanus and Lupus, the two Gallican bishops, sent over to this country in the fifth century to stem the torrent of the Pelagian Heresy, which, according to Bede, had just before been imported hither by Agricola, also a bishop of the Gallican Church. The successful labours of these apostolic missionaries, including their miraculous triumph over the Saxons and Picts in the Alleluian Victory, gained near Mold, are detailed at some length; but there is, unfortunately, no space for transcribing the passage, and the event, last alluded to, has, besides, been circumstantially related in the former volume of the CAMBRO-BRITON*, with the addition of some particulars, omitted by Mr. Hughes.

We have next a view of the ancient Monastic institutions of Britain, or, more properly speaking, of Wales, which, during the early ages of Christianity, seems to have been the general resort of religious devotees, who found, perhaps, among its mountains and vallies, the only secure retreat from the barbarous hordes, by whom, as above noticed, other parts of the island were, in those turbulent times, so wofully ravaged. Mr. Hughes enumerates, from the "Genealogy of the Saints," several monasteries or *Bangors*, as they were called in Welsh, together with their founders: and, perhaps, the list may be rendered more interesting by being brought under the reader's view in a less diffuse form than it appears in the work before us, and by being preceded by a few illustrations, which are to be collected from other sources†.

The word *Bangor*, written also in old MSS. *Banchor*, which was at one time the general denomination of a monastery or college, is clearly derivable from the old Welsh word *Ban*, high or superior, and *Cor*, a circle or choir; for which reason the expression of *Magnum Monasterium*, applied by Nennius to a particular monastery in Flintshire, and generally considered to confer on it a pre-eminent rank, becomes, in some degree, equivocal, since it is no more than a literal version of the Welsh term. It was about the close of the fifth century, during the ministry, most probably, of Garmon and Bleiddan, that the name of *Bangor* came first into use; for it was at this period, that religious establishments, by the instigation of these two bishops, first assumed jurisdiction over particular districts, adopting, at the same

* See page 139, and also 262, in the note.

† Among these the writer is particularly indebted to a valuable note on the subject, by Mr. W. Owen Pughe, in Mr. Gunn's late edition of Nennius.

time, the institution of *Gwyndai* or Chapter Houses. Previous to this epoch in the history of the British Church, a Christian community was called, simply, *Cor*, a word that is still retained, without the epithet *Ban*, in the names of several places in Wales : and hence too the expression of *Cor Gawr*, or the Great Choir, applied to Stonehenge, which has been ignorantly translated *Chorea Gigantum*, or the Giants' Dance. With respect to the compound term *Bangor*, it is found to prevail, in a similar acceptance, in other countries. A place, near Belleisle, in Brittany, bears this name ; and there is, in the Province of Ulster, in Ireland, a religious foundation called *Beannchor*, dedicated to St. Patrick. In Scotland also are two parishes, called *Banchory*, which is, no doubt, of the same original import as the Welsh word.

The following list of the monastic or collegiate establishments in Wales, that were formerly distinguished by the epithets above alluded to, with the names of their presumed founders*, will be seen to vary in some instances from that published by Mr. Hughes ; and it also supplies a few particulars, which have escaped his notice.

Bangor Asav, (St. Asaph, Flintshire,) a College, founded by Asav about the year 543.

Cor Beuno, (Clynog Vawr, Carnarvonshire,) a College, founded by St. Beuno about 616.

Bangor Cadvan, (Bardsey, Carnarvonshire,) an Abbey, founded by Cadvan, an Armorican, in the beginning of the sixth century, or, according to some authorities, by Dyvrig, or St. Dubricius, Bishop of Llandav, about the same period.

Bangor Catwg, (Llancarvan Glamorganshire,) a Monastery, founded by Garmon in the fifth century, and of which Catwg was the first Principal.

Cor Cybi†, (Holyhead, Anglesea,) a Monastery and College, founded by Cybi about the close of the sixth century.

Bangor Deiniol, (Bangor, Carnarvonshire,) a College, founded by Deiniol in the year 525, or, according to some authorities, by Maelgwn Gwynedd, Prince of Wales, during the same period.

Bangor Dunawd, called also *Bangor Iscoed*, and *Bangor Vawr yn Maelor*, (Bangor, Flintshire,) a Monastery, founded by Dunawd ab Pabo, in conjunction with his sons, Deiniol, Cynwyl,

* Most of these founders have their names enrolled in the Genealogy of British Saints.

† Generally, but erroneously, called *Caer Gybi*.

and Gwarthan, in the beginning of the sixth century. This famous Monastery never flourished after the massacre of its members in the Battle of Chester, fought A. D. 603 *.

Cor Dyvrig, (Caerllion, Monmouthshire,) a Cistercian Abbey, founded probably by Dyvrig, or St. Dubricius, above mentioned, who was the first Bishop of Llandav.

Bangor Padarn, (Llanbadarn Vawr, Carnarvonshire,) a Monastery, founded by Padarn, a native of Brittany, early in the sixth century.

Cor Penmon, called also *Cor Seiriol*, (Priestholme, Anglesea,) a Benedictine Priory, founded by Seiriol in the beginning of the sixth century.

Cor Tathan, (Caerwent, Monmouthshire,) a College, founded by Tathan during the same period.

Bangor Teilo, (Llandav, Glamorganshire,) a College, founded by Teilo in the fifth century.

Cor Tewdws, called also *Bangor Iltyd*, (Llantwit Major, Glamorganshire,) a College and Monastery, founded by the Emperor Theodosius in the fourth century, and restored by Iltyd, or St. Iltutus, in the following century.

Bangor y Ty Gwyn, (Whitland Abbey, Carmarthenshire,) a Cistercian Abbey, founded by Pawl Hen, or St. Paulinus, about the year 480.

It is now time to return to Mr. Hughes, who at the conclusion of the chapter, which contains his remarks on our ancient monasteries, enters briefly into the inquiry, whether, in the early ages of Christianity, our ancestors possessed a translation of the sacred volume in their own tongue. And upon this point he seems to have arrived at the only conclusion, which can now safely be drawn. But the reader will be better satisfied, perhaps, with his own words.

“In adverting to the learning of the British Christians,” he says, “there is a subject, with respect to which it would yield a pleasing gratification to pious and literary characters to obtain some information: had our ancestors any translation of the Sacred Writings in their own vernacular tongue? The conclusion of our enquiries here turn out unfavourable to our wishes. While the Romans occupied Britain, the Latin tongue was used not only in public transactions, but was the language of conversation in the towns, and most frequently used in the churches. There were but few pastors, probably, in the remote and mountainous districts; and the gospel, it is to be feared, was not generally preached to the poor. Hence, the

* See CAMBRO-BRITON, NO. 17. p. 218. in the notes.

departure of the Romans proved a great and deplorable loss to the interests of piety and learning in the towns, while many parts of the country were in a state of barbarism. There were but few nations, who had the Scriptures translated into their own vernacular language. The clergy either understood the language of Rome, if not also that of Greece, or acquired it in order to be able to interpret portions of Scripture, in the churches, to the people. There were lessons from both the Old and New Testament read; but these were most probably in the Latin tongue, as it was in the Gallican churches. 'The morning service of the Gallican churches,' says Stillingfleet, 'consisted chiefly in lessons, hymns, and psalms, of St. Jerom's translation, with Gloria Patri at the end of every psalm; the Latin tongue being yet the common language of the Roman provinces *.'

"The knowledge of letters was then a rare acquirement, except among a few designed for offices in the church or state. The priests' lips kept knowledge. It was reserved for happier times, when the art of printing and the Reformation threw the gates of knowledge open to mankind, to put the community in possession of copies of the Sacred Volume. When Britain entirely ceased to be a part of the Roman empire, and the natives were deprived of their territories, except the western parts of the kingdom, it would be requisite to translate the liturgy and the lessons, as we might be inclined to think, into the dialect of the country. We want that information, on which to ground our belief, that the Cambro-Britons were so far favoured; and Bede seems to intimate, that the Latin was the sacred language for the four nations of Britain: the Britons, the Anglo-Saxons, the Picts, and the Scots. Of the Latin tongue, he says, *Quæ meditatione Scripturarum cæteris omnibus est facta communis*, which implies, that that was the language used in the church, and in the public reading of the Scriptures. The neglect of giving the barbarous nations the Sacred Volume in the vulgar dialect of each country brought on a long and dark night of error."—P. 170,

The chapter, immediately succeeding this extract, is devoted to an examination of "the distressed state of Britain from the commencement, to the middle, of the fifth century," and the picture, the author presents of it, is sufficiently gloomy. It was during this ill-omened period, that the Britons, forsaken by the Romans, fell an easy prey to their less civilized and more hardy neighbours, the Scots and Picts, who appear to have poured upon them with all the ruinous and irresistible force of an inundation, until, in a moment of despair and pusillanimity, the harassed Britons invoked the aid of the Saxons, who completed by treachery what the ferocity of their former enemies had commenced. On

"* Origines Britannicæ, p. 223."

the "three devastations" of the Northern marauders, as recorded by Gildas, Mr. Hughes offers some judicious remarks, which cannot, for want of room, be here transcribed.

The perfidious massacre of Stonehenge, which brings to a close the tragical events of this period, is briefly related in the following passage, and which, for the present, must also conclude our extracts from the second volume of *Horæ Britannicæ*, which, the reader cannot fail to observe, possesses strong claims on his attention, as combining with much useful observation many interesting particulars respecting that obscure portion of our history, over which the clouds of ignorance and superstition have thrown their invidious shade.

"Hengist," Mr. Hughes observes, "landed with a powerful force under his command; but, having had proofs of the valour of the Britons, and knowing how formidable they might prove, he had recourse to an infernal stroke of policy. He pretended, in a message dispatched to the King, that his return was connected with no hostile design; that, being ignorant of the death of Vortimer, his intention was to come to the aid of his father-in-law, and to establish him on the throne, and that, seeing he was once more raised to that dignity, he was entirely at his disposal, and would retain or dismiss any number of his forces, according to his desire.

"The weak and perfidious monarch admitted of the specious plea, and, moreover, consented to the proposal, that a national congress of the chiefs of the island should be convened, in order to concert the terms upon which a treaty of amity and alliance should be formed between the two nations. The Britons, on the first of May, were accustomed to hold a grand festival, in a place suitable for a general assemblage. Such a situation they had on Salisbury plain, where the performance of certain sacred rites was celebrated, in conjunction with every kind of festivity*.

"The British chiefs, trusting to the sacredness of the occasion, and the honour of treaties, came unarmed; while the Saxon had enjoined his adherents to conceal their weapons, that, at a signal to be given in the season of joy and festivity, every man should act his part with cool and undaunted resolution. At an hour, when the Britons were lost to every thought but that of pleasure, in the midst of the mead-horns, Hengist exclaimed, in the language of their country, *Draw your Daggers*. A dreadful carnage ensued, in which four hundred and sixty British chieftains are stated to have fallen at the feet of the perfidious Saxons. One nobleman, Eidol, the Earl of Gloucester, is said to have performed feats of the most heroic valour; he slew no less than seventy Saxons with a truncheon!" P. 188.

* * *

[To be concluded in the next Number.]

"* The situation was a grand heathen temple, and a place of national convention, which latter purpose it still served."

AWEN CYMRU.

A' th rodd yw athrwydd Awen.—EDM. PRYS.

PENNILLION.

LXXVII.

Mi wyf yn caru dau'r un enw,
 Sion wr ieuanc, Sion wr gweddw :
 Och a fi ! nad yw yn gyfraith,
 I briodi dau ar unwaith.

LXXVIII.

Nid yw rhŷ yn dda mewn unmodd,
 Meddai doethion yr hen oesoedd ;
 Fford ganolig rhwng dau ormod,—
 Dyna'r ffordd, sy'n glodfawr hynod.

LXXIX.

Aelwyd serch sydd rhwng fy nwyfron,
 Tanwydd cariad ydyw'r galon,
 A'r tân hwnw byth ni dderfydd,
 Tra parhâo dim o'r tanwydd.

A ffyddlondeb yw meginau ;
 Sydd yn chwythu'r tân i gynnaŷ ;
 A, maint y gwres, nid rhyfedd gweled
 Y dwr yn berwi dros fy llygaid.

LXXX.

Mi ddymunais fil o weithiau,
 Fod fy mron o wydr golau,
 Fal y gallai 'r fun gael gweled,
 Fod y galon mewn caethiwed.

LXXXI.

Llawen wyf, a llawen fydda',
 Tra bwyf ar y ddaiar yma ;
 A llawenydd sydd i'm cadw,
 Tra bwyf byw, ni byddaf marw.

LXXXII.

Ni bu ferch erioed gan laned,
 Ni bu ferch erioed gan wyned,
 Ni bu neb o ferched dynion
 Nes na hon i dori 'nghalon.

 ENGLISH POETRY.

 TRANSLATIONS OF THE PENNILION.

LXXVII.

Two I love, whose names agree,
 Harry young, and widower Harry;
 Hard my fate, no law should be,
 Both at once for me to marry.

LXXVIII.

'Tis true, as ancient sages say,
 Too much is wrong in either way:
 The middle path, 'tween both extremes,
 Alone with praise and honour teems.

LXXIX.

Love's burning hearth my breast contains,
 My heart's the coal, that feeds the fire,
 And, truly, while that coal remains,
 The blaze within will ne'er expire.

The bellows is fidelity,
 That causes still the flame to rise;
 What mighty wonder then to see
 The water boiling from my eyes.

LXXX.

Oft have I, to peace inclining,
 Wish'd my breast like glass were shining,
 That I might, by frequent peeping,
 See, my heart was in safe keeping.

LXXXI.

Merry now, and merry ever,
 While upon this earth I'll be;
 Mirth keeps me alive, and never,
 While I live, shall death find me.

LXXXII.

Ne'er was maid so fair to view,
 Ne'er was maid so lovely too,
 Of all maids (ah cruel smart!)
 None so near to break my heart.

SONNET *,

ADDRESSED TO MRS. COBBOLD †, OF THE CLIFF,
NEAR IPSWICH;

*On her Painting a Half-length Picture of the Writer's Mother
from a Miniature Likeness.*

Blest be the hand that Heaven has taught to trace
So well each feature in that dearest face,
So well her form to filial fondness gives :—
'Tis inspiration, and the canvass lives !

Blest be the bright, the intellectual, ray,
That bade the pencil even the *mind* pourtray,
Place in her hand Religion's hallow'd choice ‡,
And precepts pure in Britain's infant voice.

Blest, truly blest, be Nature's kindest heart,
That thus, in union with the powers of art,
Has saved from Fate, and Time, a copy fair—
Giv'n to my wishes—all that Heaven could spare !

O Cobbold ! while the grateful glow is mine,
A parent's smile celestial shall be thine !

Chester.

LLWYD.

A BONE FOR THE BARDS TO PICK.

Tell me, bards, if any may,
Why in trammels you delight ;
Why, as genius leads the way,
Still you falter in your flight ?

* The reader will be pleased with this effusion by the well known author of "Beaumaris Bay" and "Translations from the British," who merits the gratitude of his countrymen for the patriotic zeal, with which he has devoted the happy strains of his muse to the interests of our national literature.—ED.

† Accident in 1800 threw in my way in London a living likeness of my deceased and excellent parent, who, at my request, very kindly sat to the late Mr. Pugh of Ruthin, the miniature painter. But, on my afterwards regretting, in the company of the ingenious and accomplished Mrs. Cobbold, that it was a miniature only, she immediately, with a warmth, that evinced genius, parental feeling, and benevolence, said, "will you give me leave to enlarge it and preserve the likeness?" That she has admirably succeeded I am most happy to say, and the gift is of inestimable value.—LLWYD.

‡ A Bible in the Welsh language, for she knew no other; and Mrs. Cobbold's pencil has most successfully rivalled the typographic art on the open title page of the New Testament.—LLWYD.

Tell me, bards, why should your muse
 Love to hear her tinkling strains ;
 Why, in willing bondage, choose
 Still to hug her clanking chains ?

QUIZ.

THE MINSTREL BOY*.

Through Cambria's sweet vallies I stray,
 Regardless where chance bids me roam :
 A cottage my shelter to day,
 To-morrow a castle my home.
 No cares disturb my peaceful breast,
 I rise at early dawn with joy,
 And calmly sink at evening rest,
 A happy, merry, Minstrel Boy.
 Soft ditties I sing to the fair,
 And strains of renown to the bold :
 My roundelays banish despair,
 And cheer both the young and the old.
 No cares, &c.

W A L E S.

METROPOLITAN CAMBRIAN INSTITUTION.—The following is a description of the devices adopted, for the Medal of this society, from drawings presented to the Council by Mr. Flaxman and Capt. Jones, as tributes of their respect for the objects of the Cambrian Institution.

The Obverse of the Medal, which is from the design of the first mentioned gentleman, is emblematic of the Bardic or Druidical System in its pristine state, and represents a Bard in the prime of life standing by the ancient Druidical circle, opening towards the rising sun, with the following inscription on the exergue.—“Cymdeithas y Cymmrodorion yn Llundain—Adsefydlid Mai 22. 1820.” viz.—The Cambrian Institution in London—Re-established May 22. 1820.—The drawing for the Reverse, by Capt. Jones, represents an aged Bard at the moment of being

* These are the words of a pleasing Ballad, composed by MR. PARRY, and dedicated to the Noblemen and Gentlemen of the CAMBRIAN INSTITUTION.—
 ED.

reinspired by a ray of wisdom from above, and which is meant to commemorate the exertions of the metropolitan and provincial associations for preserving the ancient lore of the Cymry. The motto, underneath the figure, is "Cared Doeth yr Encilion," i. e. Let the wise cherish things passing into oblivion. The space of the exergue is left for the names of those individuals, to whom medals shall, from time to time, be awarded. The inscriptions are to be in the old Bardic characters, as harmonizing more happily with the figures than those of the Roman alphabet.

CAMBRIAN BAPTIST MISSIONARY SOCIETY.—On the 21st of December a meeting of Baptist Ministers, and others of the same religious persuasion, took place at Newport, in the county of Monmouth, to consider the propriety of forming a Missionary Institution for the purpose of propagating the Gospel amongst the descendants of the Welsh settled in Brittany. And at another meeting, held by adjournment at the same place on the 18th of January last, at which J. Jenkins, Esq., of Caerleon, presided, several Resolutions, tending to the attainment of this desirable object, were adopted, and of which the following will sufficiently explain the motives and aim of the Society.

1. That it appears eligible to this meeting, that an effort be made to introduce the Gospel into Brittany, in France, where the inhabitants are enveloped in gross darkness.—Brittany is computed at about 150 miles in length and about 112 in breadth; and the number of inhabitants, who are the descendants of the Ancient Britons or Welsh, is calculated at least to be about *five hundred thousand*.

2. That a Society be now formed for this purpose, and designated the **CAMBRIAN BAPTIST MISSIONARY SOCIETY**.

3. That the Baptist Churches in Wales be respectfully apprised of the formation and design of the Society, and that their co-operation be requested to further its intentions.

To this it may be added, that a subscription of half a guinea or more constitutes a member of the Society, and one of five guineas or more a member for life. A Committee, consisting of about fifty members, is appointed to conduct the business of the Society, and there is every reason to anticipate, that this laudable and Christian enterprise will be attended with the desired success.

* * *

BARDIC CONGRESS AT KERRY.—An occasion occurred in the last Number for taking an incidental notice of this meeting,

which took place on the 8th of January, and continued until the 12th inclusive. It was, as before stated, at the hospitable abode of Mr. Jenkins, Rector of Kerry, that the social Congress was held; and the object of the liberal host, in convening his bardic friends on this occasion, seems to have been both to encourage the inspirations of the *awen*, and to promote the publication of a few useful works connected with our national literature. One of them is the Celtic Remains, already noticed in the CAMBRO-BRITON*, and brief notices of two others will be found in a subsequent page: in the mean time it may be interesting to the Welsh reader to dwell, for a moment, on this patriotic revival of the *arferion yr hen oesoedd*.

The party, which met at Kerry on this occasion, comprised, besides the worthy host, the Rev. Walter Davies, Rev. W. J. Rees, Rev. D. Richards, Rev. T. Richards, Mr. Robert Davies, (Robert Nantglyn,) Mr. John Howells, (Ioan ab Hywel,) Mr. Aneurin Owen, and Mr. Taliesin Williams, the two latter being the sons of those distinguished veterans in the ranks of Welsh *literati*, Mr. Owen Pughe, and Mr. Edward Williams, the Bard of Glamorgan. Some of the individuals, here named, are well known as successful votaries of the Welsh muse; and all are more or less connected with the cause of our national lore. Their present assemblage, therefore, must naturally have been characterized by that congenial "flow of soul," which, in former times, was wont to distinguish the more numerous, but not more zealous, Congresses of Rhaglan, of Bewpyr, and of Maesaleg, while it afforded a proof, that, in Wales at least, neither changes of times nor of customs prevent those, who are

"Smit with the sacred love of song,"

from uniting in that brotherly league, which, in promoting the amicable contests of the Muse, gives to genius at once its most powerful impulse and its happiest zest.

The effusions of the *awen* at this meeting redound, in no small degree, to the credit of their respective authors; but, as they are merely of a local or personal character, they do not appear to be precisely calculated for publication. And, indeed, if any wish on this subject had been indulged, its gratification would have been restrained out of respect to the delicate reluctance, felt by Mr. Jenkins, to obtrude on the public those testimonies to his patriotic worth, which, however well earned, had their birth in the un-

* See No. 16. p. 191, and No. 17. p. 239.

reserved hours of social intercourse. The general notice, here taken of the Congress at Kerry, appeared to be due to the interesting occasion; to have proceeded into the details might have been displeasing to the feelings of a gentleman, of whom it may truly be said, with reference to his exertions for the benefit of his native country, that he is one of those, who

“Do good by stealth, and blush to find it fame.”

NEW SHERIFFS.—The following is the list for the thirteen Welsh counties for the present year.

Anglesey	J. Webster, Esq. Deri.
Brecon	E. Jones, Esq. Battle-End.
Cardigan	J. V. Lloyd, Esq. Briring.
Carmarthen . .	W. R. H. Powell, Esq. Maesgwyn.
Carnarvon . .	J. Huddart, Esq. Brynker.
Denbigh	J. Madocks, Esq. Vroniw.
Flint	J. Douglas, Esq. Gyrne.
Glamorgan . .	W. Forman, Esq. Penydaran.
Merioneth . . .	J. Mytton, Esq. Plas-y-ddinas.
Monmouth . .	C. Morgan, Esq. Tredegar.
Montgomery . .	V. Vickers, Esq. Criggion.
Pembroke . . .	J. Harris, Esq. Llanunwn.
Radnor	R. Peel, Esq. Cwmelan.

LITERATURE.

CYFRINACH Y BEIRDD.—The project of publishing the MS. under this title, which was noticed in the last Number, originated, as there mentioned, at the Bardic Meeting at Kerry: and the Editor has since been favoured with a more particular account of the MS. in question, of which the following is a literal transcript.

“‘Cyfrinach y Beirdd,’ which it is proposed to publish, is a Welsh treatise found in MS. by Mr. Edward Williams of Flimston, Glamorganshire, (*Iolo Morganwg*), and supposed to be, at the time, the only one of the kind existing*. It contains the canons of Welsh poetry and criticism, according to the Institutes of the Chair of Glamorgan, collected by Llewelyn Sion, of Llangewydd, in the year 1560, from the works of Meurig Davydd,

* If this supposition had reference only to the Bardic Institutes of Glamorgan, it may have been correct; but a MS. under the same title, as stated in the last Number, exists in the Hengwrt library, which, however, may relate more immediately to the canons of poetry observed in North Wales.—ED.

Lewis Morganwg, and other more ancient writers. The same treatise was afterwards enlarged by Edward Davydd, of Margam, and confirmed at a Gorsedd, held at Bewpyr, under the patronage of Sir Richard Bassett, in the year 1681. The style and language of 'Cyfrinach y Beirdd' are lucid and elegant; and it displays a critical acumen highly creditable to the bards."

Should this publication take place, it is also in contemplation, as the admirers of Welsh poetry will rejoice to hear, that it shall be accompanied by the Rev. Walter Davies's English "Essay on the distinct characters and comparative advantages of the Bardic Institutions of Carmarthen and Glamorgan," which gained one of the prizes at the Carmarthen *Eisteddfod* the year before last, and which, by illustrating the subject of the MS., will necessarily add considerably to its value.

REMAINS OF THE BARDS OF DYVED.—Another of the literary fruits of the Congress at Kerry is a proposal, by Mr. John Howells, to publish the Remains of the Bards of Dyved, including the Welsh productions of the Rev. Evan Evans, known to the readers of Welsh poetry by the name of Prydydd Hir. The work will be published by subscription, and Mr. Howells intends to have it ready by the next *Eisteddfod* at Carmarthen, though it is to be hoped, that, with prompt and adequate encouragement, it might be brought forth much earlier. For, provided there is to be an *Eisteddfod* in Gwent, more than two years would elapse before another takes place at Carmarthen.

EINIOES DYN.—The Welsh version of the "Economy of Human Life," of which the project was noticed in No. 17 of the CAMBRO-BRITON, has just appeared under the preceding title; and it, in every way, justifies the commendatory terms, in which it was anticipated on the occasion alluded to. The following extract contains the translation of the first two chapters.

YSTYRIAETH.

Myvyria ynnot dy hun, O ddyn! ac ystyria pa y dyben y gwnebydd dydi.

Synia dy alluoedd, dy anghenion, a dy berthynasau; yna y dirnadi ddyledswyddau buchedd, ac hyfoddir di yn dy holl helyntiau. Na ddôs i lavaru neu i wneuthur cyn y pwysych dy eiriau, ac yr hollych dueddiad bob cam à gymmerych di; yna y cilia gwarth oddiwrthyt, a bydd cywilydd yn ddyeithrad yn dy annedd: nis gofwya ediveirwch di, nac ar dy rudd yr arosa cystudd.

Dyn anystyriawl ni frwyna ei davawd; eve á lavara yn anturiawl, ac yn folineb ei éiriau ei hun drysedig yw.

Mal yr hwn à rêd ar vrys, ac à neidia tros gae á gwympo i bwl i y tu arall, nad yw yn ei weled; velly yw y dyn à ymvrwio yn ddisym-mwth i weithred bynag, cyn y synio eve ei chanlyniadau.

Am hyny gwrandawa ar lais ystyriaeth; ei geiriau sydd eiriau doethineb, ac arweiniant ei llwybrau dydi i wirionedd a diogelwch.

GWYLDER.

Pwy wyt ti, O ddyn! yr hwn à hyderi ar dy ddoethineb dy hun? Neu, paham yr ymfrosti yn dy haeddiannau dy hun? Y cam cyn-tav tua bod yn ddoeth yw gwybod mai anwybodus ydwyf; ac, os na yyni dy gyvriw yn ddissynwyr yn nhyb ereill, llysa yr ynvydrwydd o vod doeth yn dy olwg dy hun.

Mal yr hardda gwisg ddiaddurn wraig brydverth yn oreu, velly ymddygiad gweddus yw penav tegwch doethineb.

Ymadrawd dyn gwyl á rodde oleuder i wirionedd, a gwarineb ei eiriau à wareda ei gyveiliorn.

Ni hydera eve ar ei ddoethineb ei hun; eve á bwysa gynghorion câr, a derbynia y lles oddiwrthynt.

Eve á drôa ei glust oddiwrth ei vawl ei hun, ac nis coelia; eve yw olav yn gweled ei gywirdeb ei hun.

Etto, mal llengel chwanegiad yw i degwch, velly ei rinweddau ynt addurnedig trwy y cysgawd à vwria ei wylder arnynt.

Ond, gwela y dyn frostiawl, a sylla y dyn rhyvygus; eve á ym-wisga mewn dillad gwyhion, eve á rodia yn yr heolydd, eve á am-dremia a cheisia sylw.

Eve á ardderchava ei ben a dirmyga y tlodion: ymddyga eve yn drawsvalch tuagat ei isaviaid, ac ei oreuon yn dal iddo á edrychant gan watwar ar ei valchder a folineb.

Tremyga eve varn ereill, hydera eve ar ei ddëall ei hun, ac yw dyrysedig.

Eve á ymchwydda gan wagedd ei dyb ei hun; ymhyvryda eve o glywed ac o siared amdano ei hun ar hyd y dydd.

Gwancia eve ei vawl ei hun, ac yn daliad y gwenieithwr sydd yn ei lwyr ddiva.

HISTORY OF NORTH WALES, by W. CATHRALL.—Part IV of this work, embellished with a well executed engraving of *Pont Cyssylltau*, has just been published, and embraces, like those that have preceded it, a judicious and interesting compilation of the historical events of Wales. The “Review of the History of Wales,” Mr. Cathrall anticipates, will be concluded in the two succeeding Parts; and the remainder of the work will be occupied with a variety of notices respecting the antiquities, manners, customs, literature, natural history, agriculture, and other features of North Wales, arranged according to the respective counties, with notes historical and explanatory.

CAMBRIAN PLUTARCH.—The project of a national work under this title was noticed in the fifteenth Number of the **CAMBRO-BRITON**, and a few observations were offered on the occasion, which, it was hoped, might have the effect of producing some degree of public co-operation in the design. However, although four months have elapsed since that time, no communication whatever has yet been received on the subject, nor, indeed, the slightest intimation of any wish to forward the undertaking. Under these discouraging circumstances, it can hardly be expected, that a work, to which so much time and labour must necessarily be devoted, should be commenced,—since, from the apathy with which its announcement has been received, no rational hopes could be entertained of a more propitious fate awaiting it at its close. For the present, therefore, the project of the **CAMBRIAN PLUTARCH** is abandoned; and, if ever it should be resumed, it must be under circumstances, far more favourable, than those now existing, to its eventual success. * *

INSTANCES OF LONGEVITY.

There is now living in Cardiganshire a married couple, whose united ages amount to 191 years, the husband being 99 and the wife 92. They have been married 69 years.—To these living instances may be added the following of persons recently deceased, in addition to those enumerated last month :—

Edward James, Penaly, Pembrokeshire	aged 107
Charles King, Caerwent, Monmouthshire	107
Anne Clark, St. Clear's, Carmarthenshire	99
Evan Jones *, Llanegwad, Carmarthenshire	96
John Rowland, Llandegai, Carnarvonshire	91
Margaret Davies, Guilsfield †, Montgomeryshire	90

Total number of years 590

Average to each individual 98 years and 4 months.

* This person had been married five times.

† From this parish old Parr procured his second wife when at the age of 122.

ERRORS CORRECTED.

No. 18. P. 279, l. 15, for "gw" read yw.—l. 20, insert a full stop after "thoniar."

In this Number.—P. 304, l. 23, for "congruity" read congruence.—last line in the first note, after "drafts" insert or chess.